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THE MUSLIM CREED

SUHAIB HASAN

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Publisher's Note

"*The Muslim Creed*" is the English translation of the scholarly work known as Al-Aqidah al-Tahawiya by the famous scholar Abu Ja'far Ahmad bin Muhammad bin Salama al-Tahawi (d. 321 A.H).

Though this great classical work on creed needs an exhaustive paraphrase like the one in Arabic known as 'Sharah al-Aqida al-Tahawiya' by Sadruddin Muhammad bin Alauddin bin Abu'l Izz (d. 792 A.H), the booklet in hand can be made use of by general readers.

Suhaib Hasan, who rendered the work into English, 'has done his best to keep as close as possible to the original Arabic text' and made it easy for laymen. Much gratitude is due to the translator who permitted us to publish the booklet.

May Allâh make it beneficial to readers and accept it as a good work.

Abdul Malik Mujahid
General Manager

THE MUSLIM CREED

ON TAWHEED (Oneness of Allâh)

1. Allâh is one and has no partners at all.
2. Nothing in the whole universe is similar to Him.
3. Nothing can surpass or outreach Him.
4. No one is worthy to be worshipped except Him.
5. He is the First, with no beginning and Eternal with no end.
6. He will never die nor perish.
7. Nothing happens in this universe except with His will.
8. No conjecture or thinking can perceive His real essence.
9. He does not resemble any of His creatures.
10. He is alive; death will not overtake Him. He is the protector; in no need of sleep at all.
11. He is the Creator of the whole universe but He is no need of it. He feeds all without difficulty.
12. He makes all taste death with no fear. He will resurrect them all without any difficulty.
13. Since eternity He has been there with all His attributes. He has always had these attributes and will always have these attributes. They did not increase after He brought His creatures into existence because they have always been there.
14. He was not the Creator (Khaliq) after He had created His creatures and neither was He the Designer (Al-Bari) after He had designed the universe.
15. He was The Nourisher (Rabb) before there was anyone to nourish and The Creator (Khaliq) before He had created anyone.

16. Although He is entitled to be called The Ressurector after giving life to the dead, He deserves this title even before the resurrection. Similarly, He deserves to be called The Creator even before He gave life to anyone.
17. He has power over everyone; everyone is in complete need of Him. He can do whatever he likes easily and is no need of anything.

Note: The Qur'an says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him. And He is the All-Hearer, All-Seer.” (42:11)

A human being can listen and see as well but his listening faculties and sight are limited. Allâh Almighty listens to every sound and sees everything, even if it is a tiny insect in the depth of the ocean or hidden inside a stone. This is how Allâh Almighty differs from all of His creatures as far as those attributes are concerned which seem to be common between Him and His creatures.

18. Allâh Almighty created all consciously.
19. He estimated for each of His creatures what it needed (*Known as Taqdir or pre-destination. See lesson Nos. 12&13 of The study of Al-Qur'an series for more elaboration on his topic.*)
20. He planned the end of every creature.
21. Nothing was hidden from Him even before He brought His creatures into existence. He knew beforehand whatever His creatures would do in their lives.
22. Allâh Almighty commands His people to obey Him and forbids them from disobeying.
23. Everything in this universe is bound to His will. What He wills occurs; what He does not will, could never happen.

24. Allâh Almighty guides whom He likes. He protects everyone out of His kindness. On the firm ground of justice and equity He disgrace or withholds His guidance or places in trials whoever He likes.
25. All people are under His rule in this world; their lives are governed by His generosity and kindness at one end and His justice at the other.
26. He is above all partners and equals.
27. No one can change His pre-ordained decisions and neither can his orders be delayed. No one can overshadow His decisions.
28. We have complete faith in Him. We believe that every thing happens due to Him.

ON MUHAMMAD (صلى الله عليه وسلم)

29. Muhammad (صلى الله عليه وسلم) is undoubtedly His most exalted creature, His most beloved Messenger and a chosen Prophet.
30. He is the last of the Prophets, Imam of all the pious people, the Master of all the Messengers and the most beloved to the Creator of this universe.
31. Any claim to prophethood after him is ignorance and infidelity.
32. He is commissioned to both jinns and human beings and to the entire universe with a message of truth, guidance and light.

ON THE GLORIOUS QUR'AN

33. The Qur'an, undoubtedly, is the word of Allâh. It reveals the sayings of Allâh. Allâh Almighty revealed this Book to His Messenger. The believers testify to it as the whole truth with a firm faith that it is the word of Allâh and that it is not a created thing like the words of the creatures

themselves. Whoever listens to this Book and thinks that it is a word of a human being, commits infidelity. Allâh Almighty condemns such a person and threatens him with chastisement in the Hell-fire.

He said:

﴿سَأُصْلِيهِ سَقَرَ﴾

“Soon will I cast him into Hell-fire.” (74:26)

in reply to the one who said: about the Book of Allâh:

﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾

“This is nothing but the word of a human being.” (74:25)

We believe that the Qur'an is the word of the Creator of the human beings. It does not resemble the words of human beings.

34. Whoever compares the attributes of Allâh to those of human beings, commits infidelity. Anyone who thinks deeply and escapes the onslaught of the thinking of the infidels, will certainly realise that the attributes of Allâh have no resemblance at all to those of a human being.
35. The dwellers of Paradise will see their Lord in accordance with the Quranic saying:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

‘Some faces that Day shall be shining and radiant. Looking at their Lord.’ (75:22-23)

‘How this will happen’ is known to Allâh Almighty. The above verse should be understood in a manner akin to Allâh's will and knowledge. The best explanation in this regard is that of the Prophet (صلى الله عليه وسلم) himself as narrated in some authentic Ahadith. We must have no consideration for our own will or desire in this issue.

A man is safe as long as he refers back to Allâh and His Messenger. Whenever in doubt he should try to consult a man of learning.